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synthesis of old ideas. Numerous as are the books on Spinoza, M. Couchoud's volume will undoubtedly take a distinctive and important place among them. It especially attempts to present Spinoza, less as a thinker *in vacuo*—having his being, as it were, only *sub specie aeterni*—and more as a product of his time; to this end the author endeavors to reconstruct the many-sided historic *milieu* to which Spinoza's ideas belong—the philosophic fashions of the enlightened, the controversies of the Protestant theologians, the tendencies of the rabbinic schools, the taste for Stoic moralizing, the aristocratic republicanism of the wealthy burghesses, etc. The volume includes an extended analysis of both the major and minor writings of Spinoza.

A serviceable text-book in the general history of modern philosophy has been prepared by Mr. A. S. Dewing.¹² No attempt is made at originality of exegesis, nor at any new correlation of the historic doctrines, and the work will have no interest for the specialist; but as a book for the beginner in philosophy it has some merits. The great outlines of modern thought are made to stand out with unusual clearness, and the treatment of the several systems is, for the most part, well-balanced and readable. The section on Kant, the longest in the book, is also the worst. "The interpretation of truth in terms of what ought to be" is, for example, not a very fortunate definition of what Kant meant by "dogmatism;" and throughout the chapter the pith of Kant's arguments is pretty consistently left out of the author's exposition of them.

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RECENT LITERATURE ON THE NEW TESTAMENT.

MODERN scholarship in the New Testament field is altruistic. Though unable to give final conclusions, unanimously agreed to, it nevertheless is seeking to popularize its methods; and to those who are willing to receive anything short of flat assertion and positive dogma it offers now an abundance of light. The group of recent books on the reviewer's desk are chiefly of the popular, though no less scholarly, class.

The six lectures, delivered in 1902 in Saint Margaret's church, under the eaves of Westminster Abbey, edited and now published by

¹² *An Introduction to the History of Modern Philosophy.* By ARTHUR STONE DEWING. Philadelphia and London: Lippincott, 1903. 346 pages. \$2.

Canon Henson, are by six of the most eminent British specialists, who speak to educated laymen.¹ The lectures were designed "as a first step in a serious effort to awaken popular interest in biblical science, and to set out clearly the broad principles on which that criticism proceeds;" and they maintain their purpose of being a "serious effort," with no puerile condescension to ignorance, while at the same time elementary.

Professor Sanday, in the first lecture, defines the lower and the higher criticism, and then states what may be regarded as the average opinion among scholars respecting the authorship, the date of composition, and the relationship of the several New Testament writings to each other. He thinks that there is enough common ground within the region of literary criticism to make the conflicting opinions no longer, as they at one time seemed, irreconcilable, while the subjects of criticism outside of the literary sphere require further investigation by professed scholars before they can be brought down into popular use. Professor Sanday's usual breadth of view and fairness of statement are apparent in this lecture.

Dr. F. G. Kenyon, assistant keeper of manuscripts in the British Museum, under the title "Manuscripts," describes the problems and the processes of textual criticism, and makes plain to an intelligent mind the reason why revised versions of the New Testament are necessary and should be superior to the old. This lecture has a practical and immediate value in promoting an appreciative reading of the Scriptures.

Mr. F. C. Burkitt, writing upon "The Ancient Versions of the New Testament," gives an account of the Latin and Syriac versions, and their contributions to the criticism and the correction of our New Testament text.

Professor F. H. Chase describes the processes by which the canon of the New Testament arose, down to about 200 A. D., and was confirmed, down to 400 A. D. Four influences were at work in fixing the canon: (1) the custom of Christian worship, which required a standard book for reading; (2) the literary habit of Christians, who cited apostolic writings and, besides registering popular usage, tended to co-ordinate the custom of different churches; (3) translation, which

¹*Criticism of the New Testament: St. Margaret's Lectures, 1902.* By W. SANDAY, F. G. KENYON, F. C. BURKITT, F. H. CHASE, A. C. HEADLAM, and J. H. BERNARD. Edited by H. H. HENSON. New York: Imported by Scribner, 1902. x + 230 pages. \$1.80, net.

set limits to the sacred literature conveyed from one language to another; and (4) controversy, under the influence of which a cycle of written authorities became recognized.

Rev. A. C. Headlam, best known in America as co-author with Professor Sanday of the volume on Romans in the *International Critical Commentary*, discusses in a separate lecture "The Dates of the New Testament Books." The apostolic fathers, whose writings fall between 70 and 110 A. D., prove the existence of the New Testament books before them, by their witness (1) to the subject-matter of the New Testament, (2) to the different types of teaching in the New Testament, and (3) by use of the actual words and phrases in the books which we possess. Mr. Headlam believes in the Johannine authorship of the fourth gospel, and characterizes such special pleading as that of Professor Schmiedel and Dr. Abbott in the *Encyclopedia Biblica* as "long and elaborate theories constructed to explain away simple facts." To this lecture is added an appendix of twenty-five pages, containing the quotations from the apostolic fathers alluded to in the body of the lecture.

Discussing "The Historical Value of the Acts of the Apostles," Dr. J. H. Bernard, dean of St. Patrick's Cathedral, Dublin, follows very nearly Paley's course of reasoning, though with modern illustrations, showing the author's accuracy in the use of titles and designations, in topographical nomenclature and description, and in general harmony with the statements and allusions to the epistles of Paul. As for sources, Dr. Bernard recognizes a Hebraic source for the first twelve chapters, of which as yet no complete account can be given, and a Hellenic source for the rest of the book.

In the lists of lectures offered students in German universities it has been noticed that the majority of introductory courses are given by the older professors, who have made reputations by lifelong investigations in their chosen fields, while the more advanced, specialized topics are discussed by the younger *Dozenten*. Similarly this volume of St. Margaret's Lectures has the flavor of dignity, solidity, and moderate conservatism which is best suited to lead the uninformed dispassionately into an acquaintance with great themes.

Mr. Griffinhoofe's brief handbook,* while useful in bringing within easy reach ninety-eight "sayings" of Christ which are not contained in

* *The Unwritten Sayings of Christ: Words of Our Lord Not Recorded in the Four Gospels, Including Those Recently Discovered.* By C. G. GRIFFINHOOF. Cambridge: W. Heffer & Sons, 1903. xii + 128 pages.

the New Testament books, is yet marred by a too ready acceptance of slight resemblances between extra-canonical and canonical sayings as evidence that the former are quotations of the latter, or at least are to be regarded as genuine sayings of Christ. For popular use the book does not equal Part IV of Dr. Bernard Pick's recently revised edition of *The Extra-Canonical Life of Christ*.³ It is commendable, however, as a pastor's effort, combined with much reading and study, to bring to popular attention the results of such works as Alfred Resch's *Agrapha*, J. H. Ropes's *Die Sprüche Jesu*, and Eberhard Nestle's *Novi Testamenti Supplementum*.

Principal Randolph's brochure,⁴ originally a paper read before the Confraternity of the Holy Trinity at Cambridge, may prove satisfactory to persons already convinced, but will hardly carry conviction to the doubting. The author's point of view is evident from the statement: "To suppose that anyone can hold the Catholic doctrine of the incarnation without believing the miraculous conception and birth is, in the writer's opinion, a delusion." The author considers four arguments: (1) current belief in the second century, which he gathers from Ignatius, Aristides, Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, and Origen; (2) the testimony of the gospels of Matthew and Luke; (3) the silence of other New Testament writers; and (4) an *a priori* consideration (entitled "Our Lord as the Second Adam") that the idea of an incarnation involves the actual descent of God to human conditions, yet without human generation, and not the elevation of a man to a deified form, as Nestorianism puts it. The silence of Mark, John, and Paul respecting the immaculate conception is explained as being what we should naturally expect. One wonders that no reference is made to such variant readings of Matt. 1:16 as occur in the Sinaitic Syriac version and in the cursive manuscript *k*.

Through Mr. Stewart's study⁵ runs a double purpose; to find the facts of the temptation, and then to show their significance for men today. The second purpose leads to no little preaching, for the most part good. The first object results in much good exegesis, particularly in the sympathetic discernment of the experiences of Jesus in relation to persons. Yet there are some extreme, and some timid,

³New York: Funk & Wagnalls, 1903.

⁴*The Virgin-Birth of Our Lord*. By B. W. RANDOLPH. London: Longmans, Green & Co., 1903. xii + 59 pages.

⁵*The Temptation of Jesus: A Study of Our Lord's Trial in the Wilderness*. By A. MORRIS STEWART. London: Melrose, 1903. xi + 230 pages. \$1.25, net.

statements. An instance of the latter kind is found in the author's reference to the devil. While interpreting the account of the temptation as largely figurative, and tracing the psychological processes toward an evident conclusion, he turns from the conclusion, as though afraid to express it, and, with no further investigation than is indicated in the following simple declaration, confesses a belief in a personal devil: "he is persistent all through the Bible; and we shall do well humbly to recognize his presence in our Lord's experience, and also to accept the fact of his agency in our own." A personal devil can scarcely be honored by such naïve acceptance!

A good book⁶ deserves a good literary style. Barring lapses in English⁷ and an occasional overdrawn statement,⁸ unqualified commendation can be spoken of Mr. Heuver's study. His special merit lies in his recognition of historic conditions, as the subtitle of his book indicates. Professor Peabody in *Jesus Christ and the Social Question* excels in exegesis; but Mr. Heuver takes into account the climate, soil, products, customs, traditions, and the social and economic conditions of the people, as bearing upon the teaching and the intent of Jesus respecting possessions and their employment. His conclusions are uniformly sane and informing.

The cause of missions has been forced to meet many an attack of varying kinds. Theological opposition, with the conviction of a Sidney Smith, has declared that infinite power would convert the heathen in due season without human assistance; expediency has interposed strenuously the number of heathen at home; parsimony has held the

⁶ *The Teachings of Jesus Concerning Wealth: Reviewed in the Light of His Environment and Compared with His Contemporaries.* By GERALD D. HEUVER. Chicago: Revell, 1903. 208 pages.

⁷ For example: an individual is called "this party," p. 68; "like he" occurs on pp. 69, 196; "suspicion" is used as a verb, p. 79; "no one said that aught had was his own," p. 98; "unfortunate wealth conditions," pp. 116, 118; "one" where "us" would be better, p. 119; "bible" where "Old Testament" is meant, p. 132; "make the unrespectable respectable," p. 171. The author is overfond of inverted sentences.

⁸ It cannot be said of the country known to Jesus that snow has fallen to the depth of five feet and remained on the ground for several days (p. 15). Such a statement applies only to the extreme north, to the vicinity of Hermon and the Lebanons. On p. 18 the density of population in Galilee, as described by Josephus, is allowed, and then on p. 128 Nazareth is spoken of as being virtually "country." It is probable that eventually exegetes will agree that Nathaniel's question respecting the Messiah's coming from Nazareth should be understood as alluding neither to the wickedness nor to the smallness of Nazareth, but to its lack of mention in the Old Testament, its lack of renown, and its entire disassociation from the current messianic expectation.

purse-strings and bound up the exchequer; and a "larger hope" of various shades and intentions has hacked away at the nerve of missions. Recently in Germany exegesis itself, hitherto the friend, has been arrayed among the foes of missions. A scholar like Harnack has declared it impossible for a Jew of Matthew's time to have written the great commission, "preach the gospel to every creature," and that such an utterance could not have come from the lips of Jesus, for passages like "I was not sent but unto the lost sheep of the house of Israel," and "it is not meet to take the children's bread and cast it to the dogs," prove that Jesus must have had a limited, national, and not a world-wide, view of salvation; that he was a Jewish Messiah, not a universal savior, and that, contrary to his intention, his disciples of a later time added the command to evangelize the world. Professor Bornhäuser, of Greifswald, answers this new charge in a little pamphlet, important beyond its size.⁹ He shows that the Old Testament, the Judaism, and even gentilism of Jesus' day had a world-wide horizon and sought proselytes; and he maintains that Jesus could not have been less broad than his contemporaries. It is further shown that Jesus' ideas of God, of the kingdom of God, and of the Messiah embrace man as man and not merely the Jew; and the utterances, therefore, which appear as restrictions upon this world-wide motive, mean simply an order of development, that Israel must be first, but the gentiles are not excluded.

A new work on Christian ethics¹⁰ comes forth partly in answer to the contention of Friedrich Nietzsche that love, as the basic principle of conduct, runs into two errors: (1) by relieving all needs, as it would if unflinchingly followed, it would take all discipline out of life and produce weakness; and (2) when persistently carried out, it absorbs great persons in the petty details of kindly ministrations, and thus favors a race of slaves rather than of heroes. Grimm seeks, back of the mere words of the synoptic gospels, which, in the form of aphorisms, seem but specimens of a larger mass of teaching not preserved, the principles and the motives of Jesus; and finds as the great basic principle, manifest in the person as well as in the teaching of Jesus, love of truth, genuineness, reality. Motive and its expression in action are the tests of Christian character; the test of motive is love,

⁹ *Wollte Jesus die Heidenmission?* Eine moderne theologische Frage für die Missionsgemeinde beantwortet. Von K. BORNHÄUSER. Gütersloh: Bertelsmann, 1903. 80 pages.

¹⁰ *Die Ethik Jesu.* Von EDUARD GRIMM. Hamburg: Grefe & Tiedmann, 1903. 293 pages. M. 4.

not a weak, sentimental sympathy, such as Nietzsche might object to, but a great, noble love which interprets the Golden Rule in terms of fitness for all the world—not simply what you may like yourself, for you may desire flattery, or to be let alone, but what is best for all the world. The author keeps in mind two objects throughout his book: first to discover the meaning of Jesus, and then to show the application of that meaning to present-day men. His book is well written and admirably accomplishes its purposes.

Whether one agrees with Dr. Abbott's conclusions¹¹ or not, one cannot help feeling the charm of his confidence and frankness. He takes his readers into his study and chats with them, tells them how he was prompted to write, how he was led on from one inquiry to another, and exposes his whole *modus operandi*. Such a method results in a book more bulky than is needful, yet yielding compensatory acquaintance and association with the author himself. Three utterances of the voice of heaven (the *Bath Kol*) are examined, viz., at the baptism, at the transfiguration, and shortly before the crucifixion. There was no voice, but merely internal thought. While rejecting the Johannine authorship of the fourth gospel, and deeming its literal statements as often erroneous, yet Dr. Abbott regards the narrative of the fourth gospel "the noblest attempt at indirect biography" ever made, and regularly prefers his interpretation of the testimony of this unknown author to anything which he can find in the synoptists. In these days of an almost exclusive dependence upon Mark, it is refreshing to come upon the novelty of having the fourth gospel exalted to the first place. Dr. Abbott's labor evinces wide learning, but does not avoid the defect of exercising a too great ingenuity in the service of subjective conclusions.

Another work¹² in defense of a novel position in New Testament criticism is from the pen of Professor Bolliger, of the University of Basel. The novelty of the position is that it is a complete return to the explanation of Augustine, given fifteen hundred years ago, that Mark is the abbreviator of Matthew! The view rests upon two arguments: (1) that Papias, as quoted by Eusebius, in his statements respecting Mark implies the opposite statements respecting some

¹¹ *From Letter to Spirit: An Attempt to Reach Through Varying Voices the Abiding Word.* By EDWIN A. ABBOTT. London: Black, 1903. xxxvi + 492 pages. 20s., net.

¹² *Markus, der Bearbeiter des Matthäus-Evangeliums: Altes und Neues zur synoptischen Frage.* Von ADOLF BOLLIGER. Basel: Reinhardt, 1902. 100 pages.

other author, who must be Matthew; and (2) that a comparison of the two gospels, paragraph by paragraph, shows the priority and superiority of Matthew's. The second argument, presented in detail through eighty-eight folio pages, is a foregone conclusion from the first. The first is the main contention. When Papias quotes Presbyter John as saying that Mark was not an eyewitness, he has in mind, according to Professor Bolliger, one who was an eyewitness; since Mark did not write in order, someone must be referred to who did so write; and as Mark did not compose a complete account, some other author must be referred to whose narrative was complete; and as neither the third nor the fourth gospel is mentioned, while Mark and Matthew are, these hidden, unspoken references must be to Matthew; and, *ergo*, Matthew is prior to, and superior to Mark. This is the *argumentum e silentio* run mad!

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RECENT LITERATURE IN SYSTEMATIC THEOLOGY.

THIS collective review is intended to give a general survey of a number of important books in the field of systematic theology. In many cases the books deserve a more extended notice than space will allow. The attempt has been made, however, to indicate the general scope and scientific value of each publication.

The emphasis which is being laid upon special investigations in comparatively restricted fields makes the appearance of any comprehensive treatise a rare event. In cases where the entire field of theology is considered, the tendency is to publish introductory studies, or epistemological monographs.

Seeberg¹ attempts to give a philosophical basis for the presuppositions of dogmatics. His epistemology consists in a rather naïve argument for the existence of an Absolute drawn from the psychological difficulties in our concepts of time and space. The second dogmatic portion consists in a defense of theological ontology in opposition to Ritschl. The treatise is marked by ingenuity rather than by profundity.

A stimulating and suggestive little pamphlet by Von Lüpke² attempts to show the significance of Eugen Kühnemann's method of

¹ *Vorstudien zur Dogmatik*. Von PAUL SEEBERG. Leipzig: Wöpke, 1902. 60 pages. M. 1.20.

² *Tat und Wahrheit: eine Grundfrage der Geisteswissenschaft*. Von HANS VON LÜPKE. Leipzig: Dürr, 1903. 35 pages. M. 0.50.